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IOWA STATE SPIRITUALIST ASSOCIATION

Held Their Fourth Annual Convention January 21 to 24.

REPORTED BY REQUEST, BY
MOSES HULL.

The fourth annual convention of Iowa State Association of Spiritualists was held at Clear Lake, in the northern part of the State January 21-24, inclusive. It might be said that the meetings began on the 20th, as there was a public reception at the Elks Hotel on the evening of that day. The reception was an enjoyable affair. Besides the entertainment given by the little folks and some of the older ones, encouraging speeches were made by Mrs. Hull, Will J. Erwood, President John D. Vail, Mr. Randel, who is now vice president of the Association, myself and others.

The weather was against us from first to last; I do not think the mercury got up as high as zero once during the whole convention. At one time the Government thermometer registered as low as 54. below zero. The results was that the attendance was not so large from different parts of the state, nor from the city as it would have been under other circumstances, but bees were never more industrious nor more co-operative than were the delegates assembled. As for the citizens, those that could of them came and enjoyed the evening sessions.

I never attended a convention of more intelligent nor of more harmonious workers. The evening and Sunday speeches were made by Rev. Will J. Erwood, Mrs. Hull and myself, and were all well received by the audiences. Tests and readings were given by W. J. Erwood, and Mrs. Eva McCoy, of Marshalltown, Iowa.

As a medium or speaker Mr. Erwood needs no word of commendation from me. He is well and favorable known throughout the west. Mr. Erwood, is not only an excellent speaker and medium, but he cannot be excelled as an all-around worker. As Secretary of the Wisconsin Spiritualist State Association he has won golden opinions.

As for Mrs. McCoy, of Marshalltown, she was a good medium when I first met her, one year since; but when I saw her at the Waukesha, Wis. campmeeting she had greatly improved. Since that her improvement has been marvelous, if she continues to improve during the current year as she has in the past she will be the equal of any medium in America. Besides that, her life has been such that everybody believes in her integrity and honor. She is "not without honor" even in her "own country" the town and country where she was born and where she still lives.

The Iowa Spiritualists seem to be in earnest. I believe there were ten persons who pledged themselves to each pay five dollars per month, for missionary work in the state during the current year. Several others pledged from fifty cents up to two dollars per month.

The president's annual report reviewed the last year's work. And, in view of the increasing interest in Spiritualism and in organized work in the state he congratulated the Spiritualists on the outlook for the future. He commended the work of the N. S. A. and hoped the State Association and local societies would gain much from studying the methods and work of the N. S. A. The

president could see that the secular press had become much more liberal towards Spiritualism, and that the Spiritualist papers were a unit in supporting the work of organization.

The report argued that the only way for Spiritualism to rid itself of fraudulent mediums and other barnacles was by a thorough and close organization.

The president had made an effort to establish the circuit plan of propaganda, which had been only partially successful. The plan was not easily inaugurated on account of the tardiness, and in some instances the failure of certain societies to co-operate. They had however, employed several speakers prominent among the missionaries employed was Jennie B. Hagan-Brown, who did her work well; collected money enough to pay herself and to place quite a sum of money in the treasury.

George H. Brooks, Harry G. Moore, George W. Kates and wife, and other speakers had done good and efficient work in the state. During the year several new societies had been organized and some of them had obtained charters; others are now ready to send in their applications.

The Association had during the past year issued missionary certificates to George H. Brooks, T. W. Woodrow, Jennie Hagan-Brown, and J. P. Johnson, and medium's certificates to Mrs. Eva McCoy, and Mrs. Rena Hoeck.

Financially the Association had done well in the past, but must do better in the future. At the time the State Association was organized five hundred dollars were raised; other years had followed with sums not always so large. Now, seeing the results of past work it is hoped that the amount will be increased.

The president stated that he had made an attempt to take the census of Spiritualism in Iowa, but thro failure of Spiritualists to answer his letters his efforts had been only partially successful.

Among the recommendations in the report are the following:

1. The employment and settlement of speakers wherever the proper person can be selected and they can be sustained.

2. Where settled speakers cannot be maintained each society should attach itself to a circuit and sustain at least monthly meetings.

3. The maintenance of circles in every family.

4. The organization and maintenance of Lyceums wherever possible. All were advised to correspond with John W. Ring, the National Lyceum Conductor, at Galveston, Texas. Besides this all were urged to subscribe for the Lyceum the only children's Spiritualist paper we have.

5. Choirs should be organized and music taught in all Lyceums and societies.

6. Rules and usages should be inaugurated and observed. In this direction he hopes for much from the N. S. A.

7. He recommended certain rules for taking in members, so that at least there could be a uniformity in that kind of work.

8. It was urged that during the convention a monthly subscription be raised in order to push forward the work so auspiciously begun that each Spiritualist make himself a committee of one to raise funds during the year with which to assist the State Association in doing its work.

9. That a capable manager or superintendent of missionary work be appointed or selected.

On organization he recommended about the same as was recommended by the N. S. A. The report con-

tained pointed words on the persecution of mediums and healers in this State. It was urged that Spiritualist Speaker should attend more closely to Spiritualism in their administrations, and let side issues on which we are liable to differ, take care of themselves.

His recommendations on the Morris Pratt School I hand in unabbreviated as follows:

The Morris Pratt School at White-water, Wis. There has been much writing pro and con as to the benefits to be derived from this school. We notice that much of the opposition is from those who have never contributed a cent of money or any of their time. Then again, who can name a College that has ever been established that has not met opposition? and not one iseverself-supporting for many years. However, this is the only school where a mediumistic person, or one who wishes

to speak before the public from the Spiritualist rostrum, can learn to speak logically and correctly. How many of us have heard mediumisms and lecturers address meetings who could not use good language, and who used many words in the wrong place; and if you have listened to the congregation after such lectures, you would hear remarks like this; "I don't believe the speaker was controlled by any such spirit as he or she claims, because that person, when on earth was educated, and would not use such language. The educated public cannot understand why educated spirits cannot speak properly thro an uneducated medium or lecturer.

Spiritualists believe in education and growth, then how can they advocate ignorance and be consistent. My wish is to speak a good word for the School. If I was going on the rostrum I would take a three years' course there myself. In my opinion it will help any inspirational or test medium or speaker in many ways.

In conclusion the president urged the local organizations of societies and Lyceums wherever practical. He also urged more harmony and a more thorough consecration to the cause; more philanthropy and more practical charity.

This meagre synopsis of the report does not do justice to a document filled with statistics which it took near an hour and a half to read. I am sorry that I have not room for even a synopsis of the able report of the committee on the president's report. It advised about all the recommendations. Especially was it strong in its recommendation of what was said of the Morris Pratt school, and even went so far as to recommend that no one be ordained as a speaker unless he or she could bring a certificate of educational fitness from the Morris Pratt school. I do not now remember who except

J. N. Randel, of Ottmwa, and Attorney Willing of Northwood were on that committee.

The president was so unfortunate as to make the writer of this chairman of the committee on resolutions. The result is, I have a copy of all the resolutions as passed without a dissenting vote. By request I insert them in full.

RESOLUTIONS.

Your committee to whom was entrusted the work of forming and presenting a series of resolutions expressive of our opinions on the issues of the day, and of our aspirations and determinations as a State Association, has tried to do its duty, and submits the following as the results of its deliberations.

1. RESOLVED. That fully believing in the loyalty to Spiritualism, and in the intelligence and integrity of the National Association of Spir-

RELIGIOUS PROBLEMS.

Modern Idolatry.

RELIGION, ABSOLUTE; AND A RELIGION

J. P. COOKE.

However much or however little of genuine religion there may be in the world there are, certainly, plenty of Religions. These embrace in their folds, from some thousands to many millions.

All these great religions have about the same object in view. It is to bring the separate minds and parts of humanity into relation with the great whole; to make the finite mind feel its attraction to the Infinite Mind, or as we commonly say to bring man into communion with God—to feel that the Great Soul of all souls is his Father.

Man is a germ of God's life. Man's soul is a germ holding infinite possibilities and eternity shall develop in him the Divine Image.

Man is man! the highest outcome of the Divine creative process; and this despite the lies and slanders that would persuade him that he is not, or that would strive to unman him. There is a spirit in man, his inner life—an inspiration from the Almighty Love, Life and Goodness.

That there are certain advantages in great world religions and great race religions need not be denied. They allow tribes and races of men to get at the absolute in their own fashion, and develop according to their own genius. They make it possible for each to realize, as we say, the Divine things, and to bring impalpable objects near, and make unseen things visible. This all helps to evolve or unfold mind and spirit in the children of men—the units helping to compose Humanity.

Real Religion demands that one shall forget himself in the whole of which he forms but a part. Imagine a good man, a philanthropist, unable to love, his kind because he cannot come to a conclusion about the nebula theory, or some doctrine of cosmic consciousness. Religion is the vital relation of the part to the whole, be that "whole" more or less. With increasing knowledge that "whole" varies to each. It would be very unreasonable to say that in order to love justice, equity, purity, one must first settle in his own mind whether or no the Supreme Mind is either simple or three fold. To speculate as to whether Being is the absolute synthesis of Not Being, Becoming, and Living Consciousness. The various cults, religions or denominations are simply schoolmasters to bring minds and souls to the one Universal Truth or to Absolute Religion.

The various cults help the imagination, aid the fancy, strengthen associations. They are like the steps in Jacob's dream—they are ladders set up between earth and Heaven. If people cannot consecrate every day they are taught to consecrate one day in seven. One day is better than none. If they cannot revere all nobility in man, their religion teaches them to pay divine honors to a single person. If they cannot see the noble dignity of the human mind in its best estate, then their religion teaches them to ascribe inspiration to one human product, and they call it Bible or Koran, or Vedas. They cannot attach sacredness to all places so they are taught to call one piece of land, holy ground, or one building the "House of God."

No doubt many, if not most persons learn all they know of religion from their special denomination. They gain all their ideas of divine things from such forms, ceremonies or symbols as their religion shows them. Work in this spirit for the absolute attraction, for that "Hand which bears all Nature up" if you

them. But these may hamper and prove to be drawbacks. I would emphasize the great difference between special, particular religious cults and universal religion.

The special religion whatever its name may be substitutes—an unreal whole for a real one, and in this way misleads. The real whole, the universe, the abode of the Absolute Good, the Eternal Spirit, which should be a substitute world, a world of thought, feeling, activity, being, universal love, a living world of persons, noble interests, practical concerns, becomes through the agency of some special religion, a mere world of symbols, notions, conceptions, mental forms, not a living, breathing being of the cosmos, but a shadowy, guess-world; an account of a world, a theory of a world; it becomes a theology instead of God; or it becomes a Christology instead of a living, personal, helpful, angel—Christ!

Instead of a man it becomes a doctrine of man; or it becomes a doctrine of a Hell, not an experience of a possible internal condition of inharmony and horror. It becomes a theory or doctrine of Heaven instead of the harmony and beauty and melody of the soul in its real Heaven. In short, the relation effected, or sought, is not a relation between the part of the oversoul of the whole, but between the finite part and some scheme, fiction, or picture, or a man's conception of a whole.

The special religion makes a point of knitting the individual, not to grand divine things or principles of light, life and love, but to a church, a creed, a confession, which is said to stand for divine things.

Its grand point is to make the man or woman a member of a sect. That done the rest is expected to follow. In a word, the real concern, the union of the finite mind with the spiritual Solar Mind of Immensity, the life and spirit of goodness that is changeless and eternal to which all should be drawn, is omitted altogether. It is made a sort of machine process to turn men into Baptists, Methodists, or some other denominationalist. The great desire is to make converts. That is the one aim and object.

And this, whether the effect is to further a more intimate union of human minds with the world of real thought, of noble feeling, of helpful purpose, of consecrated will, sympathy, aspiration in which all men and women, whether they know it or not—live and move and have their being—or not.

A very little reflection shows this to be true. To believe in the divine character and spiritual mission of an angelic medium who lived two thousand years ago, is certainly not the same thing as grappling closely the divine character of that Being today and working for the spread of the ideas and of the ideals which are dear to his heart today.

To believe that only one special book is inspired, is not the same as drawing inspiration from the spheres of serene ideas, or from the resources of all nobly illuminated minds in all countries and in all recorded times.

To hold that a certain church is providentially established is certainly not the same thing as being a live, helpful member of a live brotherhood!

Church membership is not really identical with the observance of the law of benevolence, or of service to the inner spirit of kindness and gentleness.

Work in this spirit for the absolute attraction, for that "Hand which bears all Nature up" if you



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CIGARETTES.

An effort is being made to secure legislation preventing the sale of cigarettes to minors. While this is a laudable effort, it will fall short of the desired effect for the reason that the majority of cigarette fiends especially among the minors, do not buy cigarettes, but get tobacco and papers and make their own cigarettes. Then it is always possible for boys to find "men" who will get the necessary materials for making them, or cigarettes already made.

We despise the cigarette. We would welcome any act that would tend to prevent their sale or use, but we think it should extend further than an effort to stop the sale to boys—and girls.

We do not think it will be possible to prevent the sale of liquor, but we do think it would be possible to prevent the sale of cigarettes to both boys and men. Liquor is sold on the sly and when once drank, and a breath perfume used, it is difficult to detect, but with cigarettes it is different. It is impossible to pass along the street where a cigarette

fiend has passed within the last few minutes without that nauseating smell telling the story. When it is smoked everyone sees and smells it, which makes its control far easier. A cigarette smoker's clothes tell the story and many business houses have been compelled to ask their employees to choose between their cigarettes and their jobs on that account alone.

Most of the Government offices at Washington have been forced to tell their employees that they must choose between the two. They claim that as soon as a person begins to smoke cigarettes he becomes careless of his duties, and finally utterly unreliable. The clammy skin and bloodless complexion tell the story almost as plainly as the stained fingers.

We believe this is the result of narcotics in the tobacco used. It is a well known fact that when a smoker once begins to smoke a certain brand of tobacco that is used mostly for cigarettes, he seldom is satisfied with any other kind. If we are any judge of the matter that tobacco is a mixture, and one of the ingredients is opium. If, not, we never smelt opium burning.

Many of the larger mercantile houses in Chicago refuse to hire a boy who is a cigarette smoker, and the first question asked in a number of large institutions is "Let me see your fingers." The cigarette stain is the telltale, and the boy is turned down. One boy who tells the story on himself went from house to house asking for employment and was met with the remark, "Show your fingers." That settled it. After getting this reply for several days, where they wanted a boy, he finally asked what was the matter with his fingers and was told that he was a cigarette fiend and they did not hire them. He was also told to go home, let cigarettes alone and return in two weeks and they would talk to him. He did so, stopped his cigarettes, and got the job. Now if this was a fairy tale, he would have been placed in the auto with his employer, taken to his home and immediately married to his "lovely daughter," but it is only a plain, homely fact, and he had to work the same as any other person.

We hope the ladies will be success-

ful in their endeavor, and the columns of THE SUNFLOWER are free to them to aid the effort.

CHEAPER ALCOHOL IN THE ARTS.

We are in receipt of the circulars of the Committee of Manufacturers, organized for the purpose of securing cheaper alcohol for use in the arts and in manufacturing. We are in favor of everything that will tend to increase the bulk of manufacturing in this country. When we can take a ton of iron, valued at almost nothing, and make it into hair springs worth several hundred thousands of dollars, we are putting our raw material to good use and paying men and women for improving the products of the country. If cheaper alcohol will do this, why, let us have it.

That it may not shock our temperance friends, let us add that the proposition is to render the alcohol unfit for drinking purposes in order to make it eligible for this purpose. This certainly would be a great boon to the manufacturers and users of articles requiring the mixture of alcohol, and would do away with the use of wood alcohol, which has been found to be injurious to the health of the users.

The writer, speaking personally, would be disposed to do away with every form of tax or license on any kind of alcoholic liquors. This is a shock to some, but it is not a new idea. In a conversation with an excise officer, one who has prosecuted between 500 and 1,000 liquor cases he said he also favored the idea. He thought it would do away with the greatest part of the curse of the liquor traffic, and would result very soon to advantage to the people as a whole.

But this is a sentiment that cannot be carried out in a practical manner at present. It will require many moons of thinking on the part of practical temperance advocates, but it will come. In the meantime, let us have the tax removed on alcohol used in the arts and manufactures, and let every one who thinks it ought to be, write to his representative in Congress requesting him to support House bill 9303 providing therefor.

Lake Helen.

The last Budington excursion of the Clyde Line for the season has added to our number Mr. and Mrs. Budington, Miss J. E. Whitney of Brooklyn, N. Y.; Miss A. Salinas Brookly; also Miss A. H. Bennett, Mrs. D. O. Spear, Amherst, Mass.; A. H. Reed and wife, Millers Falls, Mass.; all stopping at Hotel Cas sada.

Mr. P. W. Birkhauser of Omaha Neb., is also at Hotel Cassadaga. Among those who are stopping at Hotel Webster are Mrs. Flora Bishop of Boston and Mr. and Mrs. Evarts of New Hampshire, I believe.

Mr. and Mrs. Porter and son from Mentor, O., have taken rooms at the apartment house.

Dr. and Mrs. Hilligoss gave a reception to Mr. and Mrs. Zachman at the pavilion on Saturday evening, the 23d. Mrs. Zachman is a daughter of Mrs. Hilligoss. After introductions, speeches and refreshments, a dance was the order of the evening. Dr. and Mrs. Hilligoss accompanied them to Miami, but have now returned to their home here.

Mrs. Minnie Brown, a most excellent medium from Philadelphia, Pa., tendered the Ladies Auxiliary a benefit seance on Wednesday, which was well attended, and netted the Association a nice sum. Mrs. Steele of Pittsburgh, Pa., gives the seance on Wednesday next. Writing of the ladies work brings to mind the fact that Mrs. Horace Kellogg of Lake Brady, Ohio, collected from the women of the camp enough money to buy the first barrel of oil for our street lamps, also paint to paint the posts and lamp trimmings before the lamps were placed.

Mr. and Mrs. Woodworth from Montgomery, Ala., are at their cottage on the hill.

Mrs. Stephens of Washington, D. C., has become an expert in fishing. In one of the lakes here she has caught 20 black bass. The largest weighed 8 1-2 pounds, another 6 1-2, none of them small fry. This is no fish story. I know its true for I helped to eat some of them.

Things are coming in slowly for the bazaar. We thank you friends, inspire others to do likewise.

CARRIE E. S. TWING.

THE SUNFLOWER.

FROM SUNNY SOUTH.

JULIA E. HYDE.

LETTER NUMBER 2.

We reached here Jan. 11th, since which time there has been but one day in which sunshine and blue skies have not been predominant. Altho many tourists had arrived before us we were very fortunate in securing a most charming location on Riverside avenue, one of the finest streets of Jacksonville, on which are many very fine and expensive residences surrounded by beautifully artistic grounds. Wealthy Northerners gravitate to this street because it lies so near the majestic St. John's.

As snow now reigns supreme among the majority of SUNFLOWER readers, they may relish a glance at a "Sunny Southern Scene," which will to break their frigid monotony, for

"Where life goes on with rush and din."

A tangled coil of work and words, sometimes a fancy's braided in Of mossy springs and chirping birds—

Thou granite grandeur overleant, Or snows fill up the crowded street, The mind may view a woodland scene,

With ferny hollows still and sweet.

From our east porch and windows we have such a delightful view of the noble river, looking on its broad expanse, like a restless sea, as it rolls away to the south. On its dancing rippling waters the rising sun each morning throws a sheen of golden glory, so radiant and life-giving, it brings to our consciousness the imminence of the Supreme in a manner not experienced since we stood upon the sun-gilded, rainbow-tinted peaks of California's mountains, or roamed thru her many tinted glens of mysterious lights and shadows, our hearts and nerves vibrant with the glory and majesty of Divine Presence.

The yard beyond our porch contains four giant live oaks whose boles and branches lavishly decked with dark evergreen foliage, stand limned against the glowing sky of pearl and opal like alto reliefs in sculpture, Flocks of birds, including the

graceful mocking bird, whose every motion follows some curve in Nature's flowing lines of beauty, make these trees vibrant in the early morning with notes of joy for the awaking spring, for Nature here is beginning to don her coat of green, Just beyond a sleek gray squirrel frisks and chatters amid the leaves and grasses and slyly creeps toward you hoping for a dainty crumb or nut. White-cabined steamers and snowy-sailed boats pass and re-pass daily, signaling friendly greetings to each other as they glide by; "And sunset clouds in majesty Paint pictures bright athwart the sky."

In due recognition of the stomach which is rapidly becoming a leading feature of interest to Americans, I must mention the oranges, pineapples, bananas, grape-fruit and strawberries, which are simply delicious and quite abundant even this early.

Last Sunday morning we attended a metaphysical service at the Mental Science Church which was preceded by a Sunday-school for the young scientists, which we found so interesting and instructive we were led to wish a similar practice might bud and bloom among our people at the North. A small text book filled with quotations from the Bible relative to the power of right thought, right speech and right action was used, each child giving a response from it, his or her name was called.

This method is so vastly in advance of the usual way of Sunday-school training in which children are expected to repeat whole chapters of Scripture, reeled off by the yard from minds as vacant to its import, as are the minds of most churchgoers concerning the real meaning of the Nazarene's words; and where the so-called teachers do most of the talking, as they depict an angry God meeting out dire punishment to the sinner, while the children slyly pull each other's hair, or kick shins beneath the seats, in exemplification of that same God and his Satanic foil.

The adult service was impressive and harmonious, claiming the closest attention of every one present till its close. As we passed out we were greeted on every side by handshakes and requests to "come again"

without a single question as to our identity, belongings or intents.

For evening I decided to look up the Spiritualists, having read in the Saturday Church Directory that "The Zuleik, a Spiritual Society, No. 112 East Eighth street, holds services every Sunday and Friday evenings at 8 o'clock; lecture and tests every Sunday evening. All interested in Spiritualism welcome." (The above is verbatim.) I asked a small colored boy the way to the place, who said, "It's way, way, way out yonder," nodding his head toward the north part of the city. I said, "Is it so very far?" He replied, "Yas'm if ye walk, but 'taint so orful fur if ye ride." I decided to ride, and found it was "way, way out," near open fields and scattered houses.

Twelve or fifteen people, 20 to 50 years of age were gathered at a small, private residence occupied by a black-eyed woman and her brother, the woman acting as leader.

While waiting for the appointed I asked if that were the only Spiritualist society in the city. She said there had been several organizations at different periods in the past, but they had always quarreled and jealousies had arisen which had extinguished them. I asked if Spiritualism was increasing in the city, and was answered, "Oh, dear, no; I reckon not; we have work to get even a notice in the newspapers."

Now I conclude this is all because Spiritualists do so love to disagree, in some places. Probably Northern Spiritualists will not understand this situation as they, of course, never disagree, gossip, or quarrel; but I could not help admiring the woman's sturdy frankness in depicting the situation. From the notice in the paper I had supposed the services would be conducted after the manner of other societies, but this proved to be a totally dark trumpet scene, lasting till 10:30 o'clock. The control, George Christy, I was told, had left Pierre Keeler eight years ago, and since had been the guide of this medium.

At the close of the trumpet communications, all of which were in obscure whispers save those given by Christy, a spirit said to be Mrs. Hemans, controlled the medium, and gave short discourse involving a great variety of topics, which was pronounced by several of the "two shipers" to be the best ever yet given by her. The wide divergence between this expression of her thoughts, and my previous knowledge of her, was doubtless due to my early reading of her having been wholly along poetic lines, while this was decided prose. We all deposited our "tribute money" of 50 cents each, and I reached home just before the clock announced midnight.

I went to the Spiritualist meeting here hoping to meet Mrs. Steel, the test medium of Pittsburgh, Pa., whom with her husband, we had met in Washington, on their way to Jacksonville, and later to visit Lake Helen Camp; but she was not there.

A recent letter from Mrs. Lee Eustachie of Buffalo, our City of Light Assembly stenographer, and corresponding secretary, states that she was dangerously ill during the month of November, part of which time she was at a hospital where she underwent an operation for pelvic abscess. She is slowly recovering and hopes soon to be able to spend a couple of weeks at Fredonia, the invited guest of Mrs. Isabel Clark.

We recently met Mrs. M. E. Woodworth and husband, of Montgomery, Ala., as they passed thru on their way to Lake Helen Camp. Mrs. Woodworth has spent two or three seasons at Lily Dale.

Mrs. A. M. Rock, of Washington, D. C., who four years ago visited Lily Dale assembly to perfect her abilities as spirit artist, with Allen Campbell, writes that she is spending the month of January at Lake Helen.

As we were strolling down Bay street one day last week we were suddenly confronted by Mrs. Colleen who spent the season of 1901 at Lily Dale. She gave us a cordial invitation to visit her at her home, 7th and Walnut streets, which we shall do soon.

I cannot refrain from adding a few paragraphs from a recent letter to Dr. Hyde from Capt. Borthwick, who is spending the winter in Rome, Italy. He says: "Almost everybody in Rome has a cold, although the weather is pleasant and the mercury never below 45°. I think in a great measure to the coldness of the churches we frequent, not for the

D. A. V. & P. R. R.

(Central Standard Time.)

One hour slower than Eastern Time.

| No. 1 | No. 2 | IN EFFECT NOV. 15, 1903. | No. 3 | No. 4 |
|-------------|-------------|--------------------------|-------------|-------------|
| a. m. p. m. | a. m. p. m. | a. m. p. m. | a. m. p. m. | a. m. p. m. |
| 7.35 | 8.00 | Dunkirk | 8.20 | 8.00 |
| 8.05 | 8.10 | Frederick | 9.12 | 8.52 |
| 8.09 | 8.14 | Lancaster | 9.08 | 5.48 |
| 8.26 | 8.28 | Lily Dale | 8.26 | 5.32 |
| 8.30 | 8.42 | Cassadaga | 8.40 | 5.20 |
| 8.41 | 8.49 | Moons | 8.41 | 5.21 |
| 8.48 | 8.57 | St. Catharines | 8.34 | 5.14 |
| 8.57 | 8.66 | Gerry | 8.25 | 5.05 |
| 9.09 | 9.16 | Falconer | 8.14 | 4.54 |
| 9.19 | 9.40 | Jamesstown | 7.45 | 4.20 |
| 9.21 | 9.21 | Falconer Junction | 8.07 | 4.47 |
| 10.05 | 10.07 | Warren | 7.17 | 3.57 |
| 11.20 | 8.25 | Titusville | 8.00 | 2.40 |
| a. m. p. m. | a. m. p. m. | | | |

*Daily.

**Daily except Sunday.



IOWA STATE SPIRITUALIST ASSOCIATION

(Continued from Page 1.)

We have been having all kinds of weather here the past week. Tuesday evening was without doubt the worst storm of the season. The wind blew a gale from the south, the snow fell very fast and it was cold. Wednesday and Thursday evening the thermometer went several degrees below zero; Friday was a pleasant day, for us, and at this writing, Saturday P.M., it has been thawing for twenty-four hours and our snow is rapidly passing away.

There were two days and three nights last week that we had no mail, but now the trains are on time again.

The meat wagon has managed to get around once a week with one exception, we believe, and Mr. Todd, has kept us supplied with milk. Mr. Fuller's grocery has been open all winter, so we are supplied with enough eatables. We have been a little inconvenienced for fuel, however. The roads have been impassable for hauling wood and our coal man has been out of coal on two occasions. No one has suffered for fuel as there was enough on the Island so we could help each other out. He has been out of hard coal for about three weeks.

We are glad to report that Mrs. Nelson is much improved and is able to sit up in bed some. She has a very cheerful and appreciating spirit which makes it a pleasure to do for her. If people would only cultivate this spirit how much better off they would be and how much better the world would be.

Dr. and Mrs. Hyde are at Jacksonville, Fla. Parties wishing to reach them can address them at 432 Riverside avenue, Jacksonville, Fla. Mrs. Hyde has a newsy letter in another column of this issue which will prove of interest to the readers.

Mrs. Lottie Gens has been sick for some time. The past week she has not been as well, and is being attended by Dr. Duke.

Mrs. Maggie Turner started on quite an extended trip last Saturday. She will spend a week or two at Fredonia and Dunkirk and will then go to Pennsylvania. She will probably be gone several weeks.

Miss Essie Turner will visit her aunt at Hamlet during her mother's absence.

Roger Smith is here visiting his uncle and aunt, Mr. and Mrs. A. C. White.

The south ice house is being filled. One of the horses got in the lake last week which made it very exciting for a time. He was gotten out, however, without any serious injuries other than a cold bath.

Mrs. LeRoy has gone to Scio, N. Y., for a few weeks.

Mrs. Ada Davis expects to go to Buffalo next week for examination and further treatment.

Mr. Chas. Bergtold of Cleveland, a commercial traveler and Spiritualist, stopped off here for a day last week to see Lily Dale with its winter clothes on.

Mrs. M. J. Crilly wants to know: "how it happened that when that house burned that the flames did not freeze so that we had to thaw them out before we could put the fire out? You must have overlooked that, didn't you?" No, we did not forget anything. The facts are we had "snow to burn" and we piled it on the flames so high that it kept them warm and did not allow them to freeze.

One of our visitors who arrived here during our thaw of a couple of weeks ago came direct from the train to "lick the editor" for it did not appear that the weather had been as severe as we told it. After he had shoveled ice off of his roof to a depth of three feet, which had been formed as a result of the thaw on the snow, and our winter weather had been resumed he came in to apologize to the editor, saying we had not half told it. If Mrs. Crilly does not believe the above story about the snow on the blaze we will refer her to this gentleman.

"The unconscious guard put upon virtues is an intuitive expression of the soul."

"We get at the philosophy of a thing by living it."

•

Respectfully submitted,

MOSES HULL,
W. A. WILLING,
MRS. E. R. KIRK,
MRS. ANNA GALE,

Committee.

All of the old officers, with the single exception of vice president, had so faithfully and so intelligently discharged their duties that they were re-elected without a dissenting vote.

President, John D. Vail, of Mars Hilltown; Vice President, J. N. Randal, of Ottumwa; Secretary, Mrs. Dora C. Crosby, of Des Moines; Treasurer, W. T. Hamilton, Wellman; Trustees, Mrs. Jennie V. Shaffer of Ottumwa, Mrs. Tena Lovell, of Union, E. H. Vandenburg, of Clear Lake, W. A. Willing, of Northwood, and E. Roberts of Plymouth.

President, John D. Vail, of Mars Hilltown; Vice President, J. N. Randal, of Ottumwa; Secretary, Mrs. Dora C. Crosby, of Des Moines; Treasurer, W. T. Hamilton, Wellman; Trustees, Mrs. Jennie V. Shaffer of Ottumwa, Mrs. Tena Lovell, of Union, E. H. Vandenburg, of Clear Lake, W. A. Willing, of Northwood, and E. Roberts of Plymouth.

All in all this was a grand convention, and all went away with renewed courage, and more than ever determined to do a cooperative work for the good of the cause.

Wisconsin State Spiritualist Association Annual Convention

Will you allow me thru the columns of your valuable paper, to call the attention of Wisconsin Spiritualists to the forthcoming Convention of the Wisconsin State Spiritualist Association, also to the necessity of all Spiritualists becoming members of the State Association. We are preparing the program for our Convention which occurs in Whitewater, Wis., during the month of April, beginning on the third Tuesday thereof, and are looking for one of the best Conventions in our history.

While there is still much time before the convention will convene, there is none too much to make of it the success we desire, and I take this means of laying the matter before the people, in order that they may be thoroughly prepared to attend, and lend their assistance in all ways possible. Personal membership should be taken out by every Spiritualist who reads these words, and thus will they serve the Association and cause they admire and wish to see perpetuated. All should remember that no lasting work can be done without the active assistance and moral support of those interested in the cause.

Spiritualists of Wisconsin, wherever you are, this is your Organization, and with your assistance only can it be made the success we would like it to be, without that cooperation it is an impossibility to make it such. Therefore will not all who read these words show their willingness to become parties in the work of advancement. Remember these funds that are raised do not go to pay salaries to officers, as there is not a salaried office in the Association, therefore, what you do is not to enrich the purses of individuals who may be working for the Association. I make this statement for the benefit of those who are not aware of the facts in the case, and who fancy that some of the executive board are drawing salaries for the work done.

It is time for the chartered societies auxiliary to the Association, to make their selection of delegates, and to prepare for the convention work. Make up your per capita tax and send it in. This should be done before the convention convenes. Also study the constitution and by-laws carefully, and note what they say in regard to convention work and amendments. If you have any amendments to offer, be sure and submit them in writing to this office, in order that I may notify each auxiliary society of the proposed amendment. Do not wait until the last moment for all this but go to work now. You are interested in the state association, and I am sure if you only stop to think of the question as it really is, you would not hesitate to act.

Furthermore, should you know of any bill pending, or otherwise, in our state legislature, inimical to our interests and liberty, give it your attention and prepare yourselves for the organization work that will mean greater liberty in thought, enable us to enjoy the respect of those when we come in contact, and put us on the basis of equity and justice.

Spiritualists, as you love the revelations which came to prove the continuity of life, as you love the dear ones who have set aside the barriers up around death, to the extent that they reach back the hand of fellowship, and whisper words of cheer, as you love the right of free speech and full enjoyment of the intercommunion of the spiritual and material worlds, rise up and do your duty for the cause of Spiritualism, and humanity. Put your shoulder to the wheel and let us move forward.

Take out your membership, pre-

pare for the convention, and do it now.

Fraternally,
Will J. Erwood, Secy. W.S.S.A.
LaCrosse, Wis.

others who are still negative to their troubles.

Pride is in proper position when it relates to head to hypocrisy, insincerity, deceit or dishonesty.

ARTHUR F. MATSON.

IN THE SILENCE.

What is the Silence? It is those moments when we close the mind to all external things of the outward world, and open it fully to the eternal Light within our own souls. It is those moments when we fervently pray to God for only Love, Light, Guidance, Direction, Understanding, and Wisdom. It is those blessed moments when our hearts are filled with love for God, for all men, and all beings, the world, the universe. It is those moments when we are free from all hate, all anger, all selfishness, all lust, all greed, all envy.

It is better to lose on high ideals than win on low ones. Defeat can also be made a matter for rejoicing. Two set ideas in one head will crowd out many things worth knowing.

Strong are they who can keep a secret that causes suffering; but stronger are they who can hold it and overcome the soul pain it may have caused. Becoming indifferent to suffering is becoming positive to it. Such is generating a principle or force (a law) within, which has a soothing or healing influence on

"REASON" Formerly "The Sermon," a live 48 page monthly.

—EDITED BY—

Rev. B. F. AUSTIN, B. A., D. D.

—THE CANADIAN HERETIC.—

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This book quotes the Commandment, then the places where the same

power that gave the Commandment, giving chapter and verse. "Thou shalt not kill." "Now therefore, put every man his sword by his side, and go in and out from gate to gate, kill every man his friend, every man his neighbor, every man his companion."

"Cursed is he that keepeth back his sword from blood."

The two forms are placed side by side for easy comparison, examined, and critically analyzed. All that are good are older than the Bible.

The new are worthless. Don't miss reading it.

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To be content!
That is the best.
Not to be indolent
And simply rest.

But having done what duty calls to do,
And having been to your soul-impulse
true.

Then worry not because you do not see
Results. Leave these unto the time to be.
Do what you can. Trust God for the
event,

And be content.

To be content!
Who in his soul
Learns this accomplishment
Has gained the whole.

He who can master self alone is great;
He who can work and who likewise can
wait,

Greatly deserve, and weary not the Lord
By constant intercessions for reward.
Know all will be returned that you have
lent

And be content.

To be content!
Is wisdom true,
Know what for you is meant
Will come to you.

Cry up the heights your motto, "Onward,
on!"

Then climb, nor pause to count the
distance gone.

Think not of self; but if some other soul
Is faint, assist and point him to the goal.

Thus mount and help until Life's day
is spent

And be content.

To be content!
This is the best.
Life's sun and storm are blent
And both are blest.

All glory, love and joy that soul secures,
Who strives who overcomes and who
endures;

For God is all and you with Him are
rife—

Know this and you have gained the
goal of Life.

Take you this blessing that is heaven-

sent

And be content.

THE LESSON OF LIFE.

BY WILLIAM E. TOWNE

Did you ever think that every obstacle that seems to bar your path of life is really a blessed opportunity? The most of us are prone to fight against whatever seems to stand in a along the street where a cigarette

the way of our happiness or the attainment of our desires. But if we could see the truth clearly we should know that this fighting only serves to lead us further into darkness and inharmony.

The Great Master said, "Resist not evil." He who practices non-resistance has his face turned toward the Light, and for him the seeming obstacles of life will be transmuted.

Life is a series of lessons for each one of us. The things which seem to oppose our progress are all designed to give us some needed experience. There is no such thing as chance. Whatever comes into your life comes as a result of the outworking of the law of attraction. It comes because it is a part of the Divine Plan for it to do so. No matter how trivial may seem the affairs of your life, or how complex, they are all ordered by Divine Law as surely as the planets swing thru their orbits in compliance with this wonderful Law.

In this mighty Law of Life and Love we "Live and move and have our being." We are essentially one with it. This being true you can readily see how foolish and harmful in its results is resistance to those things which seem to oppose us in our life journey. We are simply opposing the Divine Law of the universe.

We should work with this Law and not against it.

To resist people or things is to cut off your own life. Have you not seen poor, nervous creatures who were full of distrust, fear, hate and resistance, and whose first and foremost impulse was to resist whatever new condition they found themselves in, and who spent their days in fighting mentally against their pains, aches and sorrow?

All this can be changed entirely by dropping all resistance and cultivating faith and love toward all the world and giving over the mind entirely to that Divine Force which ever abides at the centre of being, ready to give us peace and joy as soon as we have let go of our resistance and surrendered our personal will to the Universal Will.

Thru love, faith and non-resistance we gain a consciousness of the Eternal One. We are brought into

a right relationship with the universe and realize health and happiness. Our souls are opened to the eternal creative forces, and we find ourselves filled with the "Water of life."

Pain and suffering are needed to turn us back to the Source. This is their mission in our lives. This is the lesson they would teach us. This is the one great lesson of life, and blessed indeed are they who learn it.

When we cease to resist evil and meet every seeming obstacle with love in our heart and faith in our souls we shall find our path being made smooth for us at every turn.

Love and faith transmute all that they touch. Fear and resistance corrode.

When you approach what seems to be an obstacle to your happiness or well-being remember the oneness of all life. Why resist that of which you are a part? Does some person oppose you? Remember that he is your brother. Meet him in a spirit of faith and trust and you will find his opposition vanishing.

Nothing called evil can stand before the power of love and faith. Let me emphasize that statement and impress it upon your consciousness so that you will never forget it. I say that all seeming opposition and so-called evil will vanish before the mighty power of faith and love.

Nothing can resist you for long unless you likewise resist it. And when you once realize the unity of all life the truth of this statement becomes clearly apparent.

To hate is to commit slow suicide. To resist your environment and fight against the Divine Law-of the universe is to fight against the source of your own life and sustenance.

We ought to approach all the problems of life as blessed lessons from which we shall learn more fully of the way which leads to Universal Life and Light. We should try to approach these lessons only in a spirit of love and faith, knowing that each one will serve as a step for us on the road to that blessed oneness with the Source.

Oneness with the Source is the final aim of all our experiences. When we once see clearly this grand truth, and know that all the affairs of life can only result in our final upliftment, then we cease to fight against environment. Then harmony begins to take the place of discord.

It takes two to make a quarrel, and in the same way when you resist your environment it no longer seems to oppress you.

It often happens that the very things which seem most inimical to our happiness or success turn out in the end to be of great help and benefit to us. We are purified and strengthened, many times, by what the world calls sorrow and suffering.

If we could only go thru these trials in a spirit of perfect faith in the ultimate goodness of all things, we should find that at every step we were being uplifted toward our final goal of complete oneness with the Source of Life and Light.

Pain and suffering serve to turn our minds to that life which lies back of the senses. This life is what the mortal man ever needs to seek. Until it is realized to some extent he has not entered the final Path that leads to the Great Goal.

So long as we live on the plane of brute force and resistance we are bound by the sense life. We are hypnotized by shadows, figments of the imagination, and wander in a world of illusion where we can get no clear conception of Truth.

When we are satisfied to let go of the sense life then the world of spiritual realities begins to open to us. But we are never satisfied to let go of the sense life, the world of illusion, until we have experienced pain and disappointment.

This is the only way we have, until our spiritual senses become active, of learning the right path and obedience to Divine Law.

When the world of spirit begins to open to us then intuition begins to unfold and we no longer require the jolts and jars of life to show us the right road. We are inspired to select that which is best adapted to

our needs, and we make the best possible use of every opportunity that comes to us, because we have faith in the Divine Principle which is guiding us. We no longer feel that we are living in a world of chance, but see order and beauty on every hand. We no longer feel that all the world is opposed to us, but know that each experience is a step upward on our eternal journey. We are therefore inspired to do our best at all times and under all circumstances.

Until such time as we come to recognize the Divine Plan in all the events of our lives we are fearful and uncertain. We are groping in the dark as it were. But when we are ready to let go of the mortal mind and will, when we cease to be hypnotized by the senses, then the light of Truth begins to shine in our minds and we realize peace, confidence and satisfaction in place of chaos and uncertainty.

We have learned the one great lesson which all must learn sooner or later.—Magazine of Mysteries.

The Fourth Annual New Thought Convention.

Pursuant to invitations received from the Mayor of St Louis, the President of the Louisiana Purchase Exposition, and the Business Men's League of St Louis, initial arrangements have been made to hold a New Thought Convention this year as one of the features of the St. Louis Exposition.

This New Thought Convention will be under the direction of The New Thought Federation. It will be international in scope and character, merging the work inaugurated by the International Metaphysical League, and continued by the Chicago New Thought Federation.

The sessions of The Fourth Annual New Thought Convention will be held in Music Hall, which is situated on Olive Street, occupies the entire block between 13th and 14th streets in St Louis, and is capable of seating 3000 people.

The New Thought Convention will hold its sessions during the four days commencing Tuesday, Oct 25th and ending Friday October 28th.

The last day of the Convention, viz. October 28th, is designated officially as "New Thought Day," an announcement of which will appear on all the Exposition programs.

The detail work at St. Louis is

Flocks of birds, including the now under the direction of John D. Perrin, of the Executive Committee (Pastor of the West End Church of Practical Christianity), who will be assisted by Committees to be appointed as occasion may require.

The Executive Committee (Elected at the International New Thought Convention of 1903.) Eugene Del Mar, Chairman, 557 West 141 St., New York City. Helen Van Anderson, P. O. Box 160, Washington, D. C. Nona L. Brooks, 1353 Gaylord Street, Denver, Col. Margaretta G. Bothwell, 308 Greene Ave., Brooklyn, N. Y. John D. Perrin, 4606 Morgan Street, St. Louis, Mo. Charles E. Prather, 1315 McGee Street, Kansas City, Mo.

Remedy for a Sore Throat.

Having been under the care of a specialist for 17 winters on account of laryngitis and bronchitis, and having received about two months ago a very simple and yet wonderfully effective remedy through a friend of mine, which is curing my throat absolutely, and knowing how many thousands of people in this country suffer with sore throats, I deem it my duty to give the recipe to the public.

Take the white of one egg and add to it as much water as will dissolve the egg, or equal quantities.

Add sufficient powdered sugar (about half teaspoonful;) beat it well frothy; add a little more water, divide it in three parts, gargle the throat well with it, and swallow the contents. Gargle three times in succession. Do this every morning and evening until cured. Do not smoke or take any stimulants for at least two hours after gargling. Rub your throat and chest and back of the neck every morning or evening with the best of alcohol or arnica (flowers of arnica), and you will be cured.

T. J. MAYER.

Washington, D. C.

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Now, E. Towne, Lawrence, Kan.

D E DEATH T H

Its Meaning and Result.

DO YOU, as a Spiritualist, Free Thinker, or seeker after light and truth, desire to know why there is not a reliable and proficient telegraphic line of communication existing between earth and the spirit world? Do you wish to know who are blocking the way of this possibility and for what purpose? Do you wish to know under whose worship all mediums are, which servile so limits their possibilities? Who it is that blocks the way of the grandest discovery of any age, becoming common knowledge, to gratify a jealous propensity and serve a selfish desire? If so, then read the greatest book of modern times,

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"A REMARKABLE EXPLOSION OF THE PERPLEXUS"

Or An Answer to Some Wausau Christians.

TRINKET NUMBER FOUR.

"What does Mr. Bach understand by a righteous war and a guerilla warfare? What has he got to say in regard to the earthquakes, floods, etc., by which omnipotent God takes the lives of men, women and children?"

It's a wonder to me that God can listen to such foolishness and blasphemy and then grant such a worm—such a miserable one—food and raiment and lodging! And yet it is clear! "God is Love."

This sparkling effort served as a climax! It is indeed a masterpiece! Such tragedy, knocks out Shakespeare.

"What does Mr. Bach understand by a righteous war and a cruel warfare?" Remember, sir, Bach never attended the bullfights of the Spaniards, so I don't think he can have a full idea of how precious those sacred fights really are.

But as to the wars of Israel, they certainly did not lack cruelty. "Of the cities which the Lord thy God doth give thee for an inheritance thou shalt save alive nothing that breatheth! but thou shalt utterly destroy them * * * * as the Lord hath commanded thee!"—(Deut., xx. 16 and 17.) Yes, Jehovah offered a license to murder and slaughter, just as the government offers a license to whiskey dealers now-a-days.

Arthur F. Milton in his "Occasional" of August, 1903, says, "Love for war is murder in spirit." Mr. Milton did not ask anybody else for an opinion; he has his own opinions. This one is a perfect scale on which to test such men as Moses, David, and other villains and murderers of ancient and modern times,

As to earthquakes and floods you must live way back in the Bible times. Now-a-days they are always explained by natural causes. There are many hundred books on the market in which all those things are explained and there is no excuse for remaining in ignorance. I mention just a few of the many:

Prof. Ludwig Buchner, M. D., "Force and Matter"—\$1.00.

Charles Darwin's "Geological Observations"—\$2.50.

D. Holbach's (Baron), "System of Nature"—\$2.00.

The latter might serve your purpose the best and it would surely enlighten you. It may show you that God has always been idle and let things take care of themselves. Never knew a time when health was catching; did you? Surely we would have to stay in doors! Are you perfectly certain that your God controls the lightning when it strikes right on the very steeple of the finest churches in the cities? Yes! and the next Sunday our parson will tell us the copper cupola or the gilded cross attracted it, no doubt!

Read the thirty-fourth verse of the twenty-fourth chapter of Matthew, and you will see these words: "Verily, I say unto you, this generation shall not pass, till all these things be fulfilled."

Now the things that were to be fulfilled are mentioned in the foregoing verses, and are such terrors and wonders that no one who was not born a minister could ever portray them even to himself. Now, of course that generation is passed, but we have no knowledge of those things having happened yet, and besides the ministers will tell us the second coming has not yet come, and here in God's inspired word it is prophesied as coming in that generation which is more than eighteen hundred years ago. Will they ever come to pass?

What do we think of the Almighty taking the lives of His children by means of earthquakes, floods, etc.? We do not think any more of Him than we do of a wretch who would come along and throttle a little babe just to show he was stronger and had more power. Such a wretch would go to prison in a short time if it were in this country and would perhaps serve to keep him out of the way.

"Is there a God?" some ask. We know nothing about it; can learn

nothing certain about it; and so we might as well accept what some savages of long ago have left us. But I emphatically declare, "There is no personal God, no ruler of the universe outside of Natural Law; no two contending powers—God and Satan." If there ever was a God, He is not ruling now and must have retired for some time at least, as He never comes up to the scratch when wanted. Enough to make any one retire! Who could endure seeing thousands upon thousands of sufferers every second of the day?

"The Parliament of Toulouse burned four hundred witches at one time. Four hundred women died at one hour on the Public Square, dying the horrid death by fire for a crime (Witchcraft) which never existed except in the imagination of those persecutors and which grew in their imaginations from a theory as to the original sin."—(Gage, "Woman, Church and State," p. 238.)

How could a person who had ever owned a heart, even if it were as hard as a stone, have allowed such tyranny to rule if it were in his power to check it? If God wished to manifest himself in the flesh then and there was the time to do it.

Yes, yes, such a worm! such a miserable one! In the very image of the Creator! Darwin no doubt found the key to his system in the Bible, In Genesis, i, 26—"And God said: Let us make man in our image, after our likeness." What a likeness! No doubt it was in likeness of a monkey!

(Gen. iii, 22)—"And the Lord God said: Behold, the man is become as one of us." Don't you think man had become like apes after the fall? Who could give us a more unhuman picture than the following—I mean who could find a worse brute than the one mentioned in Micah, i, 8: "Therefore I will wail and howl; I will go stripped and naked; I will make a wailing like the dragons and mourning as the owls."

What a parade! I wonder if Barnum & Bailey collected this specimen of 'Oriental Art' during their sojourn in the other world? And such a beast I am asked to worship! No, never!

"For whosoever shall keep the whole law and yet offend in one point is guilty of all."—(James, ii; 10.) Are you sure you have not offended in one point? If you have, perhaps you are as bad as Bach.

"We are fools for Christ's sake,"—(I Cor., iv; 10.) What do you think of yourself? As far as gods are concerned we have none to worship; so, sometimes we speak a little lightly of Jehovah, Allah, etc. If this is what you mean by blasphemy do you pay any particular attention to us when we speak trifling of Jupiter, Zeus and those gods?

I wish to ask you whether your God still answers prayers as He did once upon a time? I should think you would be nearly as powerful as God himself. Anyway, you would just need to wish; no, I mean pray, and leave the plow go to the dogs! (John, xiv; 14;)—"If ye ask anything in my name I will do it," (Matt., xxi; 22)—"Whatsoever ye shall ask in prayer, believing, ye shall receive." "All things are possible to him that believeth."—(Mark, ix; 23.) No wonder the clerical guides get all they can possibly want while those who are starving and trying to find honest work, never get an answer to their prayers!

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do,"—(John, xiv; 12.) My dear Christian brother, do you practice changing water into wine? If you really do believe on Christ you ought to. Did you ever consider what munificent wages a fellow like you could demand, working down at the brewery changing the whole Wisconsin River into the intoxicating liquor? If you cannot do these things I cannot believe that you believe. Perhaps you only believe you believe. The above is a test of faith, but I know you Christians knock the devils out of yourselves not to mention trying to knock them out of others.

Mr. Bach, don't you think you had better write another book, seeing that the Christians are unable to answer your solid arguments? In all cases it is never the infidel that retreats, it is the Christian. If God wants us to know that He is there so awful much, don't you think he ought to take the trouble to show himself? So Mr. Bach and all the rest of the Infidels are perfectly safe, in every way, so long as

reason and common sense hold sway.
JOHN GURNTZ, JR.

NOTE.—In closing this remarkable "explosion," "Bach" has a word to say. What an anonymous writer has to say of his book is of little consequence to him; but any one who thinks he has exaggerated matters in either "The Ten Commandments Analyzed," or in "Big Bible Stories," can have an opportunity of proving their position on any platform, in debate, at any time or place, under such conditions that the expenses will be met. There is little danger of meeting a person who is so ill bred as to mark up a borrowed book.

Bach is not afraid of the "Christian's God." He has a higher respect for the Supreme Power of the Universe than any Christian, as he would not think of charging it with such crimes and injustices.

My God never gave a command that ordered all the men, boys, and women "who had known man by lying with him," to be killed, and the virgins turned over to a brutal soldiery for outrage—for that was the custom with "God's people" of that day. If an army officer of today gave such a command and was not immediately shot, the nation he represented would be wiped off the face of the earth by the other nations. The Omnipotent Power of the Universe cannot make wrong right. A God has no more right to kill or outrage his children than a father has. Yet this "Wausau Christian" endorses in a "heavenly father" what, if he was placed on a jury, he would condemn in an earthly one.

"Great are the mysteries of Godliness," but greater are the ideas of "Christian justice."

The more such "explanations" of "infidel writings" are given, the sooner the Christian fabric will be destroyed. The explanation reminds one of the Irishman who fell from a building at a fire. He had dressed in such a hurry that he had put on his trousers with the front where the back ought to be. A friend said to him: "Pat, are ye hurt?" "No," was the reply, "I'm not hurt but I'm terribly twisted." So when these explanations are given the Christian is not hurt, but he gets "terribly twisted."

W. H. BACH.

Mrs. H. V. Ross's Work in Philadelphia.

The cause of truth has been receiving a grand impetus in Philadelphia during the present season thru the remarkable mediumship of Mrs. H. V. Ross with her beautiful phases of materializations and spirit paintings.

Her seances are much sought after by an intellectual class of people who seem much interested in the steady and beautiful phenomena presented. Many unbelievers have become staunch Spiritualists, while I may positively state, all are deeply interested.

In my case it may prove of interest to your readers to know that I have been engaged in the work of an evangelist under the auspices of the Methodist church for many years, and too, I believe I have been as prejudiced as it is possible to conceive of a man in my profession to be against any ism which conflicted with my beloved church. Yet, thru the grand social phenomena, presented by the guides of Mrs. Ross I am able to say, prejudice has fled, and truth, as embodied in Spiritualism, remains to cheer the balance of my earth life.

Mrs. Ross, as a part of her excellent work in Philadelphia, conducts a weekly developing class. The results are really grand. Many excellent mediums have been developed, while this phase of her work, continually progresses. The investigating public of this city are much interested in her work which includes, a hall service each Sunday with fine lecture, and platform readings.

It must be acknowledged that Mrs. Ross is certainly doing a soul-stirring work in Philadelphia, which I am positive is rebounding to the cause of truth.

I understand Mrs. Ross will remain here as usual until spring, and will reply to correspondents who may wish seances in nearby places, or Philadelphia. Her address is, The New Grant, Cor., 8th and Spring Garden Sts.

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Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

John S. and Julia M. Case write from Fredonia, N. Y.: "Inclosed you will find \$5.00, four dollars for the Morris Pratt Institute and one dollar for THE SUNFLOWER for another year, we think it a first class paper. We have taken Spiritualist papers for 48 years, the first was 'The Age of Progress,' edited by Hiram Albright of Buffalo. We would be glad to have added more to the Morris Pratt fund. Mr. Case is 90 the third of this month and I am 87. Spiritualism has been our Magic Staff. May you live long to spread the Gospel of Truth, is our prayer."

Geo. H. Brooks will serve the First Society during the month of February, his address will be 13 E. Eagle St., Care of Leo Manger. He will respond to calls at funerals also mid-week meetings.

G. L. Serrett was badly burned by a terrible gas explosion at his residence, in Erie, Pa., last week. Mr. Serrett is a brother of the late Mrs. Henderson, who was a cottage owner and summer visitor at Lily Dale. Mrs. Serrett is also a visitor of the Assembly.

D. Feast writes from Baltimore, Md.: "Dr. N. F. Ravlin pastor First Spiritual church preached Sunday, 8 p.m. January 24th, taking for his subject 'In the light of Reason, Science and Revelation, are the dogmas of Theology or the Spiritual Philosophy true?' He said: 'Theologians contend that anything that militates against theology is wrong. With them it is not a matter of reason or science, it is a matter of faith. No wonder the bible says, 'Great is the mystery of godliness.' Nothing is scientific that is opposed to reason. Science classes the various species of everything. Everything happens according to the law of sequence. In the dogmas of theology reason cuts no figure, it is a historical fact that science has been bought by theology, theology ridicules science and would seek to stifle a full and free expression of one's thought."

Louise E. Zimmerman, Sec'y., writes from Elmira, N. Y. "Knowing there is a general interest in the phenomena of our philosophy, and the all-too-frequent cry of fraud; we wish to give a meagre account of a seance held by the only materializing medium who has visited our city in many years and proving beyond a doubt, the genuineness of demonstration. On Monday night, February 1st, at the home of Mr. and Mrs. Louis Duhl, a committee of professional and prominent business men saw him dress himself preparatory to entering the seance room; others, meanwhile, investigating the cabinet and satisfying themselves there was nothing prepared and no way for trickery to be used. Upon entering the cabinet, (which was a small closet with the door removed and curtain hung in its place,) at his personal request, one of the city officials present sat in the cabinet with his feet and hands upon Mr. Nichols, lying prostrate upon the floor during the entire seance. For two hours, forms plainly visible to those present and recognized by those whom they came, gave positive evidence to doubters and skeptics of the undeniable fact that the so called dead can return. Strong men wept at the meeting of a mother and her son for whom she had mourned. Facts are stubborn things, proving the truth, and we are pleased to give this tribute to our friend and brother, who won many warm friends while here and await his return."

Louise E. Zimmerman, writes

from Elmira, N. Y. "The Spiritualist Church and people of our city have been greatly favored by the presence of the veteran worker Fred Love H. Willis of Glenora, N. Y., formerly of Boston, Mass., and the younger brother, Cleon B. Nichols of Andover, O., in our midst. Bro. Willis is widely known as an able exponent of the Truths of Spiritualism, and has the love and veneration of all hearts for the years devoted to its cause; altho Bro. Nichols has not seen the years of service as has Bro. Willis, he is rapidly winning his way into the hearts of the people. It is both a pleasure and a treat to meet and know them; one whose locks have silvered in the service so dear to his heart, the other who has but just begun, comparatively. The advent of brother Nichols in our city gave many hungry, seeking hearts the positive proof and knowledge that the "loved" can return, under proper conditions and demonstrate themselves in the form, thru the ever potent law of materialization. Mrs. Clara L. Stewart has closed her engagement with us, taking with her the love and best wishes of all for future successes and a return. As ships that speak and pass in the night, so are we upon the river of life; may the speaking prove stepping stones in our progression. Rev. Oscar A. Edgarly, of Lima, O., begins a two months engagement, Sunday, February 7th, and we are looking forward to another treat."

Mrs. M. J. Crilly, of Allegheny, Pa., has moved from 14 E. Stockton Ave. to 917 W. Diamond St., in the same city.

Dr. Beverly, Pres., writes from Chicago: "At Lakeside Hall, 44 E. 31 St Chicago, our society is prospering, for we attract young people with fresh magnetism and full of new life. Our Leap Year party was a great success, 25 people of all ages were present and enjoyed a fine time till long after midnight. Our next monthly party will be held at the same hall Saturday evening, February 27, and a still greater time is expected. We shall secure the finest talent and the finest music. Florence Daniels, age 10, is a marvel in entertaining, in music and dancing, she will act in a sketch from Shakespeare. She is with us every Sunday and sings the Holy City, etc. Dr. Warne, spoke to a large house Sunday evening, and is full of fire and zeal for these precious truths, and a clean mediumship. As President of our State Association he is doing a grand work for our Cause. We need scores more of such men that cannot be swerved from the path of truth and honor. When all these fakes and fads slough off from the true body, it will begin to make a healthy growth, and take on new life, and power. Dr. Viroqua, a Mohawk Indian Princess, will speak for us Sunday evening, February 21. She is a fine lecturer and up-to-date in all the reform movements for a higher citizenship. Mrs. Dr. Stockman will lecture February 14, and gives us the latest in the line of harmony, in Life as revealed by astrology. Walter De Voe, editor of Vitality will speak February 28, on the 'Wonders of the Astral World.' He is a fine speaker and can hold an audience in rapture and delight. Come one, come all to Lakeside Hall."

Buffalo Notes

N. H. EDDY, Correspondent.

Sunday evening at the Temple, Tillie Reynolds officiated, and after an invocation and singing, Mrs. Reynolds gave a short lecture. The trend of thought expressed was along the line of New Thought, also the different ideas and views that people had of God; who He was, His nature, etc., as accepted by those of various beliefs. She spoke of Spiritualism and the truths of spirit return, its benefit to humanity, stating that it was the saviour of mankind. She spoke of mediums, those in the ranks of Spiritualism and those who were or did not claim to be Spiritualists.

Mrs. Reynolds, under influence of her guide, gave quite a number of readings and spirit messages.

Mrs. Jennie Andrews, 31 Chippewa St., met with an accident about Christmas time, and has been confined to the house ever since, a sprained foot, was the result of the accident.

Mrs. O. W. Grant, has been ill with the grip for about two weeks, being confined to her bed some of out seeing."

Trepanning, as evidence to themselves, might be recommended to those who cannot believe without the grip for about two weeks, being confined to her bed some of out seeing."

the time. She is feeling some better now.

Mrs. E. Nugent, 283 Seventh St. has been quite ill all winter, suffering with a complication of troubles, and unable to attend to business. She is now able to be around the house attending to duties.

Mrs. A. G. Atcheson of 274 South Division street, is kept busy in her local work in mediumship. She holds circles every Monday evening, and during the week gives private readings. Mrs. Atcheson has been the regular medium and speaker for the First Society at Niagara Falls, for the past 18 months, she has also been chosen president of that society. A state mass meeting was held at Niagara Falls in connection with the society there January 28th. A good attendance was present.

Geo. H. Brooks of Wheaton, Ill., is expected to serve the First Society at Prospect Avenue Temple during month of February. Mr. Brooks has been the chairman at Lily Dale for a number of years. He has a very pleasing manner and a congenial spirit, manifesting a great deal of life and expressiveness of sociability, as he comes in contact with the various lines of life's experiences. Mr. Brooks puts a great deal of earnestness into his labors and seeks with a soulful feeling to interest those whom he labors with and for, that they may be both interested and benefitted by and through Spiritualism which he advocates.

Sunday morning, January 31, at the meeting of First Society, Mr. Lyman C. Howe, the regular speaker for the month, being called away to attend a funeral service, was not able to be present, and Mrs. Atcheson opened the meeting, and after an invocation and the singing, the meeting was given over to a conference service and different ones gave a word in behalf of the Cause. The meeting was an interesting one.

Wednesday evening meeting at the Temple was not largely attended, but those who were there were given a treat, and everyone present received a good reading and spirit message. Mrs. Tillie Reynolds was the medium, she giving way to the influence of her spirit guide Winona, who did some remarkable work. Most of those present were strangers, and they manifested much satisfaction. Questions from several in the audience were asked of the spirit intelligence to answer, some being given in a very instructive and interesting manner.

Sunday evening, January 31, at the Allen street church, Dr. F. O. Matthews, speaker and medium, there was not room to accommodate all who came to listen to his lecture and readings. The seats were all filled and chairs set in the aisles and several sat on the steps of the rostrum. Much interest was manifested in the lecture, also in the readings and tests, because of the minuteness and accuracy of same. THE SUNFLOWER and Progressive Thinker find a ready sale at the meetings of the Allen street society.

Wonderful Old Man of Chester takes Spirit Snapshots.

In a studio in this city daily works Joseph Jeams, Jr., an artist in advanced life, who has in his studio pictures of spirit forms he has captured by his camera. The most noteworthy one is that of a figure unknown to him. He was developing a plate, when he noticed some peculiar lines, and to his astonishment the face and figure of an athlete came into view instead of the person who had posed for the photograph. He was mystified and thought at first that he had inserted an old plate by mistake, but it was fresh from the supply box.

It chanced that James Burns, clerk at the Arcade, dropped in, and at once he pronounced the picture that of his trainer, who had died.

Though past 70 years of age, Mr. Jeams, located at Seventh street and Edgemont avenue, is a very well preserved man and says he has discovered the secret of long life; that there is no good reason why every man and woman should not attain the age of 150 years, and that he expects to live beyond the century mark and retain all his powers of mind and body.

Philadelphia Record.

"Modesty is the soul's pretext against mixed vibrations."

"Trepanning, as evidence to themselves, might be recommended to those who cannot believe without the grip for about two weeks, being confined to her bed some of out seeing."

"Trepanning, as evidence to themselves, might be recommended to those who cannot believe without the grip for about two weeks, being confined to her bed some of out seeing."

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(Continued From Page 1.)

would develop your own soul-life and power.

With the churches and organizations, the shadow is put in the place of substance, and the essential aim of real religion, which is brotherly love and helpfulness, is defeated.

In view of this it is needless to say that the special religion, whatever it is called, falls into the temptation to idolatry.

It worships the image, the form of dogma instead of helping the mind to apprehend the truth of the inner living light of life in each one. The machinery receives the honors that are due only to the one Being or to the work which they should perform.

Each special religion becomes a system of tool worship, not a mode of brotherly love. The supper of communion becomes a holy and adorable sacrament. The simple rite of baptism becomes a miracle or a charm.

The meeting house may be desecrated by a touch or a secular use. The Bible is held as a magical volume, a leaf whereof will cure disease, a text may determine fortune and announce destiny. The very language of a creed becomes inviolable, so that not to hold it just as it is written is to incur damnation.

What is this but spiritual slavery?

What are creeds but chains and bonds to hold the spirit in servitude to the letter? Why will men thus bind themselves, when God has given them the freedom of their will? Why this voluntary servitude to other men's guesses and speculations?

The purest creedal religion on earth is justly chargeable with this kind of idolatry. This is a taint upon the substance of real religion, real brotherhood of the spirit.

This seems, in a way, unavoidable. For the special religion always seeks to identify itself with absolute religion per se.

The special religion is held to be the one and only religion. Each special faith assumes to be the only true faith. To hold and control a "corner" on Truth—every other is held to be false, mischievous and misleading.

Hence comes the scorn and hate with which the members of the great world religions look at each other. Hence the names:

"Infidel," "Miscreant," "Pagan,"

"Heathen," etc., which have often been so conspicuous in religious speech and controversy.

Hence the cruel, furious and in-

terminable wars that religions wage for extension, conquest and supremacy.

Hence, too, the military orga-

nizations called missionary soci-

ties, costly, wasteful and useless,

which many of the most advanced

religions keep in the field.

Hence those deadly animosities

which do more than any wars to

make impossible the fraternity of

mankind, to make real religion im-

possible—which is that HUMAN FRA-

TERNITY on the small scale and on

the large.

If this fatal illusion which con-

founds absolute religion with A re-

ligion could be dispelled, the first

movement towards a grand inaugu-

ration of peace and good will would

be made.

This was attempted and with ad-

mirable success, for a beginning, by

the Congress of Religions at the

World's Parliament in Chicago in

1893, and its outflowing consequen-

ces.

What religion can show a perfect

society?—or even a society free from

horrible evils? Yet what religion is

shame-faced because it cannot?

Does Romanism blush for the

condition of Europe which for a thou-

sand years it had under its control?

Does the Greek Church apologize for

the degradation of its millions of

subjects in Russia and the east?

Does the Church of England blush

for the moral state of London with

its crime and its misery? Does

Protestant New York or Chicago,

rich, popular, influential, hang its

head with shame at the vast finan-

cial frauds, the many mercantile

dishonesties, the social abominations

in which its members in high stand-

ing are often implicated? Indeed,

it does not.

The sincere reformers who have

at heart the true, social well-being,

take up a position outside of the

sects.

Is it not evident that these evils

may be traced largely if not entirely

to the substitution of A religion for

religion pure and simple? For religion, rationally conceived, begins with these primal facts of brotherhood which all the special religions neglect.

Hence the growth of Brotherhoods and of societies of a fraternal nature. Hence, too, the enmity of the Romish and such theological organizations to simple human fraternities like Free Masonry.

Dear Fathering Light; Thou Light of Heaven!

While yet our lips unlearn
The creeds that wrong thy name,
Still let our spirits shine
With Love's undying flame.

ANOTHER "ELIJAH" IS UNDER ARREST.

Leader of "Holy Ghost and Us" Society Charged With Cruelty to Children.

Auburn, Me., Jan. 23.—Frank W. Sandford, head of the "Holy Ghost and Us" Society, at Shiloh, was indicted for alleged manslaughter to-day and was immediately placed under arrest. The charges grew out of the treatment of children at Shiloh and were preferred by the Androscoggin County Humane Society and the Cumberland Conference of Congregational Churches.

These organizations alleged that children had been treated cruelly in the Shiloh colony and maintained that Sandford was responsible.

One of the oddest religious institutions in the United States is the "Holy Ghost and Us" Society's settlement, on the Beulah Hill, Durham, Me. The prophet of this religious sect, is Rev. F. W. Sandford, who presides over the 300 or more members who look upon him as Elijah come to earth again. His people follow him with remarkable sincerity and do exactly as he bids them. They have made amazing sacrifices for their faith very much like the followers of Elijah Dowie, although Mr. Sandford's people are made up of a much less favored class as far as finances are concerned than are the inhabitants of Zion City.

Rev. Mr. Sandford is only 41 years old, and was born in the State in which his present colony is located. He began preaching before he was 16 years of age.

CLAIMS HE HAD REVELATION.

It was in 1893 that he started the "Holy Ghost and Us" Society, claiming that he had a revelation. He began preaching in a tent. He impeached the costly church edifices and worldly display of religion.

And then he claimed to have had another revelation, which directed him to "arise and build" which he at once proceeded to do, beginning alone, but soon accumulating 200 followers who aid his operation.

To-day, topping Beulah Hill, two miles from the village of Lisbon Falls Me., is a vast pile of wood and brick and stone, overlooking the Androscoggin River. Its front of dome and tower, facing the west, is ex-

tended on the sides around a quad-

rangle. Its entire circuit is more

than a quarter of a mile. In the

towers of this front are many

prayer rooms. To erect the great

buildings and its accessory buildings

his followers have contributed not

less than \$100,000.

As trustee the Rev. F. W. Sandford

owns every atom and item of this

property. He also has collected

and holds in his own name sums

variously estimated from \$50,000 to

\$500,000.

How did he get all this property?

There came under the influence

of Sandford a farmer of Aroostook

County—S. M. Shaw. He and his

family turned all their property into

cash and came to Shiloh. In all it

was \$8000. This was the first big

sum contributed for the work, and

Sandford and Shaw soon afterward

breaking in their friendly relations,

the latter and his family were turned

adrift. Shaw died later, and

Mrs. Shaw is to-day doing housework

to make a living.

Another of the large contributors

was a farmer named Higgins, of Le-

vant, Me. He sold his farm and

gave the money to Mr. Sandford.

The neighbors tried to tar and

feather Higgins, and an attempt

was made to burn him at the stake,

but the tar wouldn't light. And so

the Holy Ghosters got more publici-

ty, and contributions poured in up-

on them.

The Rev. Mr. Sandford says he has

raised a woman, Olive Mills, from

the dead. Clergyman and physi-

cians are fighting him in Maine, but

his sect goes on undaunted. Of

late he has been engaged in a crusade

"for driving the devil out of

New England."—Phil. Press.

THE SUNFLOWER.

CHARM OF THE OVERHEARD
Strange Fascination of Remarks Not Meant For Our Ears.

Why is it that the legitimate conversations of our associates, to which we have harkened from the beginning and which we are destined to follow slackly to the end, should so often fail to interest us, whereas the interrupted remarks we overhear and which were never meant for our ears, fill us with the liveliest curiosity and concern? The breaking off of a serial story is a trial to most men's minds. But we know that another month will bring another number. The inevitable breaking off of a causerie in which we have no share fills us with a sense of hopeless and irremediable loss. I once overheard an old English lady say, with slow emphasis, to a friend: "It is a charming book, a charming book. It is just the kind of a book you would want to give to your dressmaker." And for fifteen years I have speculated in vain as to what that volume was. Apart from the manifest indiscretion of giving any book to one dressmaker and thus withdrawing her attention from one's clothes, the only appropriate literature I can think of is the instructive history of Ananias and Sapphira, and that has ceased to charm.

A man waiting patiently at the glove counter of a New York department store heard one young shopwoman say to another as she handed down a box of gloves, "Maria told him downright she'd have nothing more to do with him, and she called him a poison faced adder, he gripped her in the waltz that scandalous."

This was all! Customers clamored for attention, and the confidence ceased at this point. But the force and richness of the language, the liveliness of the allusion, captivated the hearer's soul. He confessed that for years afterward, when he was waltzing, with decorous reluctance under the compelling eye of his hostess, memories of Maria's partner would assail him and he would find himself envying the adder the mysterious nature of his enthusiasm.

It sometimes happens that fortune favors us beyond our deserts or our desires, and the conversation to which we have no right to listen, but which we cannot well help hearing, goes on as tranquilly in a railway carriage or on a steamer deck as though we were not in close and helpless proximity. English travelers are particularly exhaustive in their confidences and particularly indifferent to their surroundings. In one hour on a Come boat I have learned a whole family history, full of purely domestic features—how Dan had been sent to school at Lausanne because he was so troublesome and the school so cheap, and how Connie (a sister-in-law, I think) made the "castle" a most unpleasant place of residence, and how Laura, with her three children, came to stay a week just when granny was dying, which was, to say the least, inconvenient, and how the trouble between Harold and his wife lay entirely in the bringing up of the children. At this point the details became too intimate for repetition, though there was no question of withholding them from my ears. I felt like a fellow countryman who once traveled from Bordeaux to Paris in the company of a young Englishwoman, her sister, nurse and child. "I entered that railway carriage," he said, "an innocent American bachelor; I left it capable of running a day nursery, an infant school or a mothers' congress."—Agnes Repplier in *Life*.

The Lamp Rock of Asia.

On the shores of Lake Rangkul, in the Cashgar mountains, in central Asia, stands the famous Lamp rock of Asia, which is so called from a cave in its side from which a constant stream of pale greenish light is emitted. Ney Elias, the English adventurer, who passed it in 1885, thinks it possible that the light is due to some phosphorescent mineral in the sides of the cavern near its opening. The natives of that section have never attempted to investigate the matter, each seeming content with the story told by his father, which is this: "The cave is the dwelling place of a demon, who guards vast treasures stored there, and the light is from a diamond worn in a band around his forehead." Elias' explanation of the mystery is probably the true one.

A Chinese Wedding.

In China on the wedding morning presents are sent to the bridegroom and among them always a pair of geese. These are not sent as a jest, but as the emblem of domestic peace and faithfulness. In the evening the bridegroom and his friends convey the bride to her future home. On arrival she is lifted over the threshold, on which a pan of charcoal is burning to prevent her bringing any evil into the house with her. She then makes obeisance to the assembled guests and takes food in company with her husband. At this meal they share two cups of wine, one with bitter herbs in it and the other sweetened. This is to symbolize the sharing of each other's sorrows as well as joys in their married life.

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